



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. <i>Kaf. Ha. Ya. Ay'n. Ssadd.</i> ³²³⁶	كَهَيَّعَ ①
2. <i>Thekro (Qur'an/ mention) (this is), your^t Lord's mercy (about) abdabo</i> ³²³⁷ (<i>His slave</i>) <i>Zakarriyya (Zachariah).</i>	ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ②
3. <i>Edb (when/ since) [he] called his Lord a khafeyyan</i> ³²³⁸ (<i>profoundly-covert</i>) call.	إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ③
4. Said [he]: [O], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [I] by invoking You ^s my Lord, a misfortunate.	قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَاؤِكَ رَبِّ شَقِيًّا ④
5. And verily I, I feared/knew ³²³⁹ the agnates/heirs ³²⁴⁰ my rear/ beyond ³²⁴¹ while was ^w my woman/wife <i>aa'geran (sterile/ barren)</i> ^w ; so let-grant [You ^s] for me <i>ladonka</i> ³²⁴² (<i>directly and possessively from You^s</i>) a <i>wa'leyan (guardian/successor).</i>	وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤
6. Inherits me [he] and [he] inherits from <i>Ya'qooba's aa'ley</i> ³²⁴³ (<i>family/ house/ kin</i>); and let-make him [You ^s] Lord <i>radbeyya</i> ³²⁴⁴ (<i>he who is gratified while being gratifier to You</i>	يُرِثْنِي وَيَرِثْ مِنْ عَالٍ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ⑥
7. O, <i>Zakarriyya (Zachariah)</i> : verily ³²⁴⁵ We <i>nobashshe-roka</i> ³²⁴⁶ (<i>[We] tell you^s pleasant tidings</i>) by a <i>ghola'men</i> ³²⁴⁷ (<i>boy</i>), his name (<i>is</i>) <i>Yabya (John)</i> ; not made [We] for before a <i>sa'meyyan (name-compeer/ identical name).</i>	يَنزَكُرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ

³²³⁶ See the *Lexicon* attached to this *Translation* for commentary!

³²³⁷ The word “*abdabo*” = “His slave,” the *denotation* of the word “*slave*” is *vastly contradictory* with respect to *Allah vis-à-vis the humans!* “Slavery”= ownership” of an entity by Allah means that entity is absolutely free from any other ownership by anyone else! See the *Lexicon* attached to this *Translation* for an *elaboration*!

³²³⁸ The word “*خَفِيًّا*” is more than *secretly* or *privately* as it signifies *hidden secrecy* in the sense of *greater concealment*. The Qur'an says: “*He Knows: the secret and the more hidden*” (S 22:7). Thus, *profoundly* is used here to *intensify* “covert” to convey the *depth* of such *covert*ness!

³²³⁹ Linguistically the word “*خَافَ*” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

³²⁴⁰ The word “*الموالي*” the “*successors*” could also mean the immediate inheritors! See *اللسان*!

³²⁴¹ The word “*ورائي*” in “*ورائي*” means:

(1) “*القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.*”

(2) “*بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.*” أي *بعدي و بعد خلفي*

(3) “*ولد الولد*”. So, here (2) seems to apply!

³²⁴² The word “*لَدُنْ*” is *closer* than “*عِنْدَ*” as you can say: “*عِنْدِي مال و المال ليس بقبضتك الآن*” thus, “*لَدُنْ*” which closer spatially and more specific! So, “*directly and possessively from*” (You) seems to indicate such *closeness*! See *اللسان*!

³²⁴³ The word “*عَالٍ*” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

³²⁴⁴ The word “*radbeyya*”= “*رَضِيًّا*”= *noun* meaning: *he who is gratified while being a gratifier himself to You*

³²⁴⁵ The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message! See (S3:39).

³²⁴⁶ See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/ mubasheran*= *إِبَشَّرَ/ يَبَشِّرُ/ مُبَشِّرٌ*

³²⁴⁷ The word “*ghola'men*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/ slave*.

8. Said [he]: [O], my Lord wherefrom ³²⁴⁸ (to) be for gholamon (boy), while my woman was aa'geran barren ^w and qad (already and affirmatively) I attained the agedness a terminus ³²⁴⁹ .	<p>قَبْلَ سَمِيًّا ﴿٧﴾</p> <p>قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَاثِبَةً أَمْرًا عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾</p>
9. Said [he] (the angel): like tha'leka (he-that-afar-it/that) said your ^t Lord, he/it ^{x3250} (is) on Me easy while (already and affirmatively) I created you ^s of before while not tako ³²⁵¹ ([you ^s] were) a thing.	<p>قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكْ شَيْئًا ﴿٩﴾</p>
10. Said [he]: [O], my Lord let-make for me an (sign); [He] said ³²⁵² : your ^t Aya'ta ^w (=Aya'tan ^w) (is) not you ^s talk to the mankind three nights (while are) soundly ³²⁵³ (normal).	<p>قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾</p>
11. So [he] exited on his people from the niche and [revealed] ³²⁵⁴ [he] to them that: sabbe'ho ³²⁵⁵ (let-say subhana Allah) bukratan ³²⁵⁶ (at beginning of morning) and asbeyyan ³²⁵⁷ (at beginning of night).	<p>فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾</p>
12. O, Yahya (John): let-take [you ^s] the book by and We gave him the rule ³²⁵⁹ ssabeyyan ³²⁶⁰ (while being a	<p>يَسْجِدُ خِذَ الْكِتَابِ بِقُوَّةٍ وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾</p>
13. And hananan ³²⁶¹ (mercy/dignity/and prestige) from (directly and possessively from) Us, and zakatan ^{w3263} (he blessed and praised by Allah) ^w and [he] [was] taqeyya (he beingreverentialguarderagainstAllah's displeasure).	<p>وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾</p>
14. And barran ³²⁶⁴ (he who is vastly and constantly dutiful) his both begetters (parents) and not was [he] a jabbaren (vigorous compeller/ever contumacious stubborn)	<p>وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾</p>

³²⁴⁸ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

³²⁴⁹ The word “عَتَا” in “عَتِيًّا” has five distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended! In this case, “عَتِيًّا” = “عَتَا” = “النهائية، وكل شيء قد انتهى فقد عَتَا”، see *اللسان*! So, “عَتِيًّا” is *terminus*, i.e. to say reached *ungovernable state with respect to age*!

³²⁵⁰ The pronoun “هُوَ” could stand for “the matter, the truth,” as *most likely* or it could refer to the “boy!”

³²⁵¹ Tako=ta'kon, shortened for *resoluteness and assertiveness*.

³²⁵² The saying is from Allah, by *inspiration*! See *الطبري*!

³²⁵³ That is to say “talk not” while you are rather soundly (perfect), i.e. *adverbial*. See *الدّر المصون، لـ أحمد الحلب*!

³²⁵⁴ The word “أَوْحَى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is *fire or king*! See *اللسان*!

³²⁵⁵ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

³²⁵⁶ The word “bukratan”= “بُكْرَةً” adjective noun meaning *beginning of the morning*!

³²⁵⁷ The word “asbeyya”= “عَشِيًّا” adjective noun meaning *beginning of the night*.

³²⁵⁸ That is in *seriousness*!

³²⁵⁹ That is *possession of sound understanding effecting just judgment all around*!

³²⁶⁰ The word “sabeyya”= “صَبِيًّا” has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age! See *اللسان*!

³²⁶¹ The word “hananan”= “حَنَانًا” means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See *اللسان*!. Thus, Yahya (John) was give by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote!

³²⁶² The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِضَتِكَ الْآنَ” thus, “لَدُنْ” which *closer spatially and more specific*! So, “directly and possessively from” (Us) seems to indicate such *closeness*! See *اللسان*!

³²⁶³ The word “زَكَاةً” here Allah has made him purified and blessed in all aspects. See *القرطبي*!

³²⁶⁴ The word “barran”= “بَرًّا” is *masculine subjective noun* meaning *more than “بَارٌّ” as “بَرًّا” means vastly and constantly dutiful one!*

<i>a'sseyan (iterative disobeyer).</i>	
15. And peace on him day [he] (<i>had been</i>) born and dies and day [he] (<i>is to be</i>) resurrected ³²⁶⁵ hayyan /alive).	وَسَلِّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾
16. And let-mention [you ^s] in The Book: Mariama (Mary) <i>edh (when/since) intabathat (had self secluded-she^y)</i> from her family ^w (to) an eastern place.	وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
17. So <i>ittakbathaf</i> ³²⁶⁶ (<i>took-she^y and made</i>) of beside/-before them a veil ³²⁶⁷ ; so We sent to her Our (<i>Arch Angel Gabriel</i>) so [he] resembled for her an arrantly ³²⁶⁸ human.	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾
18. Said she ^y : verily I refuge by <i>Ar-Rahman</i> from you ^g <i>en (if)</i> you ^g were a <i>ta'qeyya</i> (<i>a reverential guarder against Allah's displeasure</i>).	قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾
19. Said [he]: verily only I am your ^y Lord's grant [I] for you ^y <i>ghola'man</i> ³²⁶⁹ (<i>boy</i>) <i>zakeyan</i> (<i>he who righteous and strives to purify/befit/suits himself and</i>	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾
20. Said she ^y : wherefrom ³²⁷⁰ (to) be for me a <i>gholamon</i> * while not <i>yamsas</i> (<i>touched/come-on to/had sexual with</i>) me a human and not <i>ako</i> ³²⁷¹ (<i>was [I]</i>) a	قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾
21. Said [he]: like <i>tha'leka</i> (<i>he-that-afar-it/that</i>) said Lord he/it ³²⁷² (<i>is</i>) on Me easy, and to [We] make him an <i>Aya'tan</i> ^w (<i>miracle/sign/proof</i>) for the and a mercy ^w from Us, and [was] a matter (<i>it is a matter: ordained/inevitably/fulfilled/coming to</i>	قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾
22. So conceived-she ^y /bore-she ^y him than <i>intabathat</i> (<i>self secluded-she^y</i>) by him place <i>qasseyyan</i> ³²⁷⁴ (<i>far-off</i>	فَحَمَلَتْهُ فَاتَّخَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾
23. Then coerced ³²⁷⁵ her, the childbirth-pangs, to date-palm ^w trunk ³²⁷⁶ ; said she ^y : <i>yalayta</i> (<i>O, for a that</i>) I, died I before this and I was an oblivion (<i>that which had been forgotten/used menstrual pad</i>).	فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾
24. So [he] called her from under her: that [let]-not sadden you ^y <i>qad</i> (<i>already and affirmatively</i>) made Lord under you ^y <i>sareyan</i> ³²⁷⁸ (<i>the chosen/a rivulet</i>).	فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾
25. And let-shake you ^y to you ^y by the date-palm's ^w [it ^w] ³²⁷⁹ successively-drops ³²⁸⁰ on you ^y dates	وَهَزَى إِلَيْكِ بِجِذْعِ النَّخْلَةِ

³²⁶⁵ The word “يُبعث” in “يُبعث” carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted.

³²⁶⁶ The word “اتخذت” from “الإنخاذ” which is “افتعال” for “الإنخاذ”, as stated in لسان العرب; therefore, “اتخذت” is always taking and presuming some-thing about at was taken! Thus, it is not just the mere taking!

³²⁶⁷ The word “حجاب”= “veil,” a means which provides an apparently respectable cover for private activities!

³²⁶⁸ The word “arrantly” for “سويًا” is adverbial because it is qualifying an indefinite noun “human”= “إنشرا”! Clearly, “arrantly” means completely such, all-around perfect, as such a “messenger” is from Allah!

³²⁶⁹ The word “ghola'man”/“ghola'mon” means: (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

³²⁷⁰ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

³²⁷¹ Tako=ta'kon, shortened for resoluteness and assertiveness.

³²⁷² The pronoun “هو” could stand for “the matter, the truth,” as most likely but it could refer to the “boy!”

³²⁷³ The word “maqdheyya”= “مقضيًا” is an objective noun.

³²⁷⁴ The word “قصيًا” means a considerably far, or far-off, not just simply far!

³²⁷⁵ The word “أجاء” means coerced, as “أجاءه الى الامر اي اضطره اليه,” that is coerced him to it! See اللسان!

³²⁷⁶ Clearly a “date-palm trunk” is a date-palm-tree-trunk without a head or a stump!

³²⁷⁷ “Manseyya”= “منسيًا” is an objective noun, meaning that which had been forgotten/used menstrual pad! See اللسان

³²⁷⁸ Said Ibn Abbas may Allah be pleased with both, of him and his father, “سري” is rivulet! But also in Arabic اللسان “الختار,” i.e. the “chosen,” see اللسان!

(fresh/tender).	تُسَقِّطُ عَلَيْكَ رُطْبًا حَنِئًا ﴿١٥﴾
26. So let-eat you ^y and let-drink you ^y and qurrey ^{w3281} cool your ^y eye to be without tears [you ^y]) ^w an eye ^w ; then [you ^y] assuredly see of the human an <i>abadan</i> ³²⁸² (one) then let-say you ^y : verily I, vowed I for <i>Ar-Rahmaney</i> a fast, so never [I] speak today (to) a	فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَلِمَ تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿١٦﴾
27. Then <i>atat</i> ^w (came/came out) ^w by him (to) her people carrying ^w him; said they ^z : O, <i>Maraimo</i> (Mary) (verily, already and affirmatively) came-you ^y a thing <i>fariyya</i> ³²⁸³ (a forged and a strange fabrication).	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿١٧﴾
28. O, <i>Haroona's</i> (<i>Aaron's</i>) sister: neither [was] your ^y ill-em'ra'a ³²⁸⁴ (mature/perfect manliness possessor) and was your ^y mother a harlot.	يَتَّخَذَ هَرُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿١٨﴾
29. So pointed-she ^y to him; said they ^z : how (can) we talk (to) whom ^p [he] [was] in the cradle, a child.	فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿١٩﴾
30. Said [he]: verily I am Allah's <i>abdo</i> ³²⁸⁵ (slave); <i>aa'taney</i> accorded) me the book and [He] made me a	قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٢٠﴾
31. And [He] made me <i>mubarakan</i> ³²⁸⁶ (one who is blessed) wherever ³²⁸⁷ I was; and [He] enjoined me by ³²⁸⁸ Prayer ^w and the <i>Zakatey</i> ^{w3289} (prescribed percentage of possessions) ^w while/when ^o I bided <i>hayyan</i> ³²⁹⁰ (living-	وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٢١﴾
32. And <i>barran</i> ³²⁹¹ (he who is vastly and constantly being by my begetter-mother ³²⁹² and notmade me [He] <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn) misfortunate.	وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٢٢﴾
33. And the peace(is) on me, day I (had been) born and I die and day [I am] (to be) resurrected ³²⁹³ <i>hayyan</i> /alive).	وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٢٣﴾
34. <i>Tha'leka</i> (he-that-afar-it, that) (is) <i>Esa</i> (Jesus) <i>Mariama's</i> (Mary's) son, The Right's say ^x (that) which ^x (is) in	ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٢٤﴾

³²⁷⁹ This is another *Ayah* (marvel, sign, proof) for her to *she* be able to “shake” an apparently “headless and without a stump” date-palm trunk and it *churns* for her “fresh ripe dates!”

³²⁸⁰ The word “تَساقطُ” means *successively* dropping, not just simply drops or dropping!

³²⁸¹ The expression “*qarrey an eye*” = “قَرَّى عَيْنًا” is an Arabic *tongue* expression meaning: cool your eye, have it without tears in *comfort* and *contentment*, because it *found what it exactly longed for*!

³²⁸² See the *Lexicon* attached to this Translation regarding “أَدَّ”!

³²⁸³ The word “*fariyya*” = “فَرِيًّا” means that thing which is *forged and strange fabrication*!

³²⁸⁴ See the *Lexicon* attached to this Translation for the *differences between*: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

³²⁸⁵ The word “*abdo*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*! See the *Lexicon* attached to this Translation for an elaboration!

³²⁸⁶ The word “*mubarakan*” = “مُبَارَكًا” is an objective masculine noun meaning: he who is blessed!

³²⁸⁷ The particle “مَا” is “اسم أو أداة شرط” = *conditional noun/particle* = wherever! See *إعراب القرآن، لمحمود صافي* and *الدر المصون، لـ أحمد الحلب*!

³²⁸⁸ That is to adhere to and maintain!

³²⁸⁹ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its *implications*!

³²⁹⁰ That is as long as I continue living!

³²⁹¹ See footnote 3272 above regarding “إِبْرَأَ”!

³²⁹² The word “وَالِدَتِي” = my “*begetter-mother*” whereas “أُمِّي” = my “*mother*!”

³²⁹³ See footnote 3273 above regarding “أُبْعَثُ”!

they ^z dubitate.	
35. Not[was] for Allah to <i>yattakhetha</i> ³²⁹⁴ (<i>takes and makes</i>) [He] of a child; <i>subhana</i> ³²⁹⁵ (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him, <i>edha</i> (<i>when/whereas</i>) judged [He] a matter, then verily [He] says for it ³²⁹⁶ : let-be [you ^s] so [it ^x] is.	مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٣٥﴾
36. And verily Allah (<i>is</i>) my Lord and your ⁿ Lord; so let-worship Him you ^z ; this (<i>is</i>) <i>Sseratton</i>	وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so <i>waylon</i> ³²⁹⁷ (<i>lengthy: woe/bane/valley in Hell</i>) for whom ^t disbelieved they ^z of a scene (<i>of</i>) a great day.	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾
38. Let sound-off [you ^s] by them and let-sight [you ^s] through ³²⁹⁸ day <i>ya'to</i> ^x (<i>they^z appear before</i>) ^x Us; but the <i>dha'lemoona</i> (<i>injustice-doers</i>) today (<i>are</i>) in a misguidance manifest.	أَسْمِعْهُمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾
39. And let warn them [you ^s] (<i>about</i>) The <i>Hasra'te</i> ³²⁹⁹ (<i>ardent contrition</i>) ^w Day, <i>edh</i> (<i>when/since</i>) the matter (<i>had been</i>) judged/finished ³³⁰⁰ while they (<i>are</i>) in heedlessness ^w while they believe not.	وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We inherit the Earth ^w and whom ^a (<i>are</i>) on it ^w ; and to Us (<i>are to be</i>) returned they ^z .	إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾
41. And let-mention [you ^s] in The Book <i>Ebrabeema</i> (<i>Abraham</i>); verily he [was] <i>Sseddeyqan</i> ³³⁰¹ (<i>he who is stedfast affirmer and always practicer of the truth</i>) a	وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾
42. <i>Edh</i> (<i>when/since</i>) [he] said for his father: O, my father, wherefore [you ^s] worship what [he/it ^x] hears not and discerns [he/it ^x] not and [he/it ^x] enriches not a'n (<i>regarding</i>) you ^g a thing.	إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
43. O, my father: verily I <i>qad</i> (<i>already and affirmatively</i>) came (<i>to</i>) me of the knowledge what came not (<i>to</i>) you ^g ; so <i>ettabe'aney</i> (<i>let-closely-follow me</i> [you ^s]), [I] a right-guide you ^g <i>Sserattan</i> (<i>road/way</i>) even.	يَتَّبِعْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
44. O, my father: let-not worship [you ^s] the Satan; verily the Satan [was] for <i>Ar-Rahma'ne asseyyan</i>	يَتَّبِعْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

³²⁹⁴ The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “اِفْتَعَالَ” for “الِاتَّخَاذَ” as stated in لسان العرب; therefore, “اتَّخَذَ” is *always taking and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

³²⁹⁵ The word “subhanaho”= “سُبْحَانَهُ” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “ho”= “Him” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانُكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana”= “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

³²⁹⁶ The letter “ن” in “نله” is congruent or corresponding to “to” See, مغني اللبيب for the twenty meanings of “ال”

³²⁹⁷ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

³²⁹⁸ The expressions “sound off” and “sight through” are lofty and elegant Arabic tongue expressions to mean: how rather strong hearers and keen seers the one(s) in reference on the Day of Judgment!

³²⁹⁹ The word “Hasrata”= “حسرة” is “أشد الندم” see التاج! Thus we qualify the word “contrition” by ardent to indicate such strength of contrition!

³³⁰⁰ That is in the sense of “a done deal”

³³⁰¹ See the Lexicon to this Translation for this important word!

45. O, my father: verily I fear/know ³³⁷⁶ that /betides you ^s a torment from <i>Ar-Rahma'ne</i> , so be for the Satan a <i>wa'leyan</i> ³³⁷⁷ (<i>guardian/ally</i>).	يَتَأْتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
46. Said [<i>he</i>]: are a wisher ³³⁷⁸ you ^s a'n (<i>off</i>) my (<i>deities</i>), O, <i>Ebrabeemo</i> (<i>Abraham</i>); la'en (<i>indeed if</i>) [<i>you</i> ^s] desisted not ³³⁷⁹ , surely <i>arjumo</i> ³³⁸⁰ ([<i>I</i>] <i>stone/banish-/curse</i>) assuredly you ^s ; and let-forsake me [<i>you</i> ^s] <i>ma'leyyan</i> ³³⁸¹ (<i>extendedly</i>).	قَالَ أَرَأَيْبُ أَنْتَ عَنْ إِلَهِي يَتَابَرَهُمْ لَنْ لَمْ تَنْتَه لَأَرْجَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾
47. Said [<i>he</i>]: peace (<i>be</i>) on you ^s ; shall <i>astaghfero</i> ³³⁸² (<i>seek forgiveness</i>) [<i>for</i>] you ^s (<i>from</i>) my Lord; verily [<i>was</i>] by me <i>hafeyya</i> ³³⁸³ (<i>bounteous and hospitable</i>).	قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾
48. And I (<i>shall</i>) seclude (<i>myself from</i>) you ^c and what you ^z invoke of lesser than/without Allah and invoke [<i>I</i>] my Lord; <i>asa</i> (<i>craving a deed beyond one's means/may</i>) that not [<i>I</i>] be by invoking my Lord	وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾
49. So <i>lamma</i> (<i>when/whence</i>) [<i>he</i>] secluded (<i>himself from</i>) them and what worship they ^z of lesser than/without Allah, We granted for him <i>Is-haqa</i> (<i>Isaac</i>) and <i>Ya'aqooba</i> (<i>Jacob</i>); and each We made	فَلَمَّا أَعْتَزَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾
50. And We granted for them of Our mercy ^w ; and made for them a tongue (<i>of</i>) truth, <i>Aleyyan</i> ³³⁸⁴ (<i>of status and credibility</i>).	وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾
51. And let-mention [<i>you</i> ^s] in The Book <i>Mosa</i> verily he [<i>was</i>] <i>mukhlasan</i> ³³⁸⁵ (<i>he who was selected and saved</i>) and [<i>was</i>] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾
52. And We called him from the <i>Ttoo're</i> (<i>mount</i>) the right/auspicious side ³³⁸⁶ ; and We neared him <i>najjeyyan</i> (<i>secret-conferee</i>).	وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾
53. And We granted for him of Our mercy ^w his brother <i>Haroona</i> (<i>Aaron</i>) a prophet.	وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

³³⁷⁶ Linguistically the word “خفت” carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

³³⁷⁷ The word “ولي” has several meanings, among them: *ally, friend*! See اللسان!

³³⁷⁸ The word “wisher”= “رغب” is rooted in the word “ارغب” However, the word “رغب” assumes different meaning, depending on how it is prefixed by various prepositional articles! For example: “رغب” not prefixed by any article=*wish, like*! However, “رغب عن”=*wisher off, shunner*, or “رغب في”=*likes*, or “رغب إلى”=*asked and beseeched*, or “رغب بـ”=*prefers*!

³³⁷⁹ See the *Lexicon* attached to this Translation regarding the effect of the particle “لم” which changes the present tense to a past tense!

³³⁸⁰ The word “رجم” has several meanings: (1) *stoned*, i.e. struck with a stone, (2) *cursed*, (3) *used abusive language of any kind*, (4) *left (someone) alone*, i.e. left off, (5) *banished*, (6) *surmised*, (7) *killed*!

³³⁸¹ The word “مليا” is an *adverbial construct*, see إعراب القرآن، لمحمود صافي، meaning: *a long while*, hence *extendedly*!

³³⁸² The word “استغفر” = “اطلب الغفران” = “[I] seek forgiveness!” In English there is no seemly way to say: “استغفر” per se! So I settled for saying: “[I] seek forgiveness!”

³³⁸³ The word “حفيّا” has at least three distinct meanings: (1) *he who is very bounteous in hospitality towards another*, (2) *he who inquires deeply to be very profoundly familiar about some one*, and (3) *he who shows his great pleasure and approval towards some one*. See اللسان!

³³⁸⁴ That is they have an excellent repute throughout all faiths, speaking ever highly of them!

³³⁸⁵ The word “mukhlaseen” is objective, masculine, plural noun meaning: *they that were selected by Allah for purity of their genuine nature* and thus were provide *safety and security* from any punishment!

³³⁸⁶ Commentators of The Qur'an have more than a single meaning for the word “الأيمن,” and the language supports such multiple meanings! Besides the “right side,” of *Mosa* (*Moses*) there is the “auspicious side”= the “blessed side”= the “good omen side!” Hence, the above rendition as: “the right/auspicious side!”

54. And let-mention [you ^s] in The Book <i>Ismaela</i> (<i>Ismael</i>); verily he [was] <i>ssadiqa</i> (<i>always-truth-enforcer</i>) the promise; and [was] [he] a	وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾
55. And [he] [was] commanding his family ^w by the Prayer ^w and the <i>Zakatey</i> ^{w3387} (<i>prescribed percentage of personal possessions</i>) ^w ; and [he] [was] <i>enda</i> (<i>by of, by Rule of</i>) his Lord a <i>mardheyyan</i> ³³⁸⁸ (<i>he who is contented because he contented his Lord</i>).	وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾
56. And let-mention [you ^s] in The Book <i>Idreesa</i> (<i>Idris</i>); he [was] <i>sseddeyqan</i> ³³⁸⁹ (<i>he who readily believes or he who is indeed steadfast affirmer and ever truth practicer</i>) a	وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾
57. And We elevated him a place <i>Aleyyan</i> (<i>high status</i>)	وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾
58. Those, whom ^r <i>an'ama</i> ³³⁹⁰ (<i>graced bounteously and ennoblingly the most desirable and delighting boons of</i>) on them of the prophets of Adam's progeny ^{w3391} and of whom ^r carried We with <i>Noohen</i> (<i>Noah</i>) of <i>Ebraheema's</i> (<i>Abraham's</i>) progeny ^w and Israel's of whom ^a We aright-guided and <i>ejtaba</i> (<i>favorably directly selected</i>) We; if (<i>being/to be</i>) recited on them <i>Rahman's Aya'te</i> ^w (<i>messages</i>) they ^z tumbled <i>sujjadan</i> ³³⁹² (<i>kontowing they</i>) and weepingly.	أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِمَّنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾
59. Then succeeded of after them successors (<i>who^r wasted they^z the Prayer^w and <i>ettaba'ao</i> (<i>closely-they^z</i>) the desires^w; so will <i>yalgona</i> (<i>meet they^z</i>) a <i>ghayya</i>³³⁹³ (<i>misguidance/straying because of fallacious belief resulting in disappointment</i>)/<i>Styx</i> (<i>river in Hell</i>).</i>	خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾
60. Except whom ^p [he] repented and [he] believed [he] worked righteously, then those they ^z enter Paradise ^w and not <i>youdhblamona</i> ³³⁹⁴ (<i>to be curtailed they a thing</i>).	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾
61. <i>Adnen's</i> (<i>Eden's</i>) ³³⁹⁵ Paradise/Gardens ^w that <i>Ar-Rahman</i> His <i>ebada</i> (<i>worshippers/submitters/slaves</i>) the invisible; verily He, His promise [was] (<i>it assuredly always comes to pass</i>).	جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

³³⁸⁷ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

³³⁸⁸ The word “*mardheyyan*”= “*مرضيا*” is a masculine subjective/objective noun meaning: he who is contented because he made his Lord contented with him as he followed his Lord's prescriptions and proscriptions!

³³⁸⁹ The word “*seddeqan*”= “*صديقا*” is masculine noun meaning: *he who readily believes or he who is indeed steadfast affirmers and ever practicer of the truth*

³³⁹⁰ See the *Lexicon* attached to this Translation for the word “*أنعم*”

³³⁹¹ The word “*ذرية*” linguistically has double meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

³³⁹² The word “*سجدا*”= “*sujjadan*” is an *adverbial construct* and “*بكيا*” is “*عظفا عليه*”= “*copulative, on it,*” hence “*weepingly*!” In other words *showing how they were*? They were: “*سجدا*”= “*sujjadan*” and “*بكيا*”= “*weepingly*!” See *إعراب القرآن، لمحمود صافي*

³³⁹³ The word “*الغيا*” = “*الضلال المبني على اعتقاد فاسد نتج عنه خيبة*,” that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See *اللسان والراغب*!

³³⁹⁴ The word “*يظلمون*” has myriads of meanings, among them: *curtailed* or *diminished*, as in this *Ayah*!

³³⁹⁵ The word “*عدن*” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “*عدن*” is center of Paradise! According to Abdullah Ibn Omar, “*عدن*” is a palace in Paradise enters it but a *prophet, seddique, or martyr*!

³³⁹⁶ The word “*ما تيا*”= “*ماتيا*,” masculine objective noun, meaning: *surely comes to pass*!

62. Not hear they ^z in it ^w a frivolity, except peace; and for them their <i>rez'qo^x</i> (provision/victuals for sustenance) ^x in it ^w <i>bukratan</i> (at beginning of morning) and <i>asheyya</i> (at beginning of night).	لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ رَزَقَهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾
63. <i>Telka^w</i> (she-that-afar-it ^w /those ^w) (is) the Paradise ^w We bequeath, of Our <i>eba'de</i> (worshippers/submitters/slaves) whom ^p [was] <i>taqeyya³³⁹⁷</i> (he who is reverential guarder against Allah's displeasure).	تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾
64. And not <i>natanazzal^o</i> ([we] iteratively descend) except your ^t Lord's command; for Him what (is) our hands ^{w3398} and what (is of) our behind and (is) between <i>tha'leka</i> (he-that-afar-it/that); and not your ^t Lord <i>na'seyyan³³⁹⁹</i> (having disremembrance-).	وَمَا نَنْتَزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾
65. The Heavens ^w and the Earth's ^w Lord and what between [them] both. So let-worship Him [you ^s] <i>issttabir</i> (let-acquire ³⁴⁰⁰ [you ^s]) patience for His <i>ebada'te</i> (worship/servility-to-Him); do [you ^s] know for Him a <i>sa'meyyan</i> (name-compeer/name-identical/similar).	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾
66. And says the mankind: if whenever ³⁴⁰¹ I died will <i>okbrajo</i> ([I] be emerged/produced) <i>hayyan</i>	وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أَخْرَجُ حَيًّا ﴿٦٦﴾
67. Does not remember the mankind (that) surely We created him of before, while not was [he] a	أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾
68. So by your ^t Lord: verily [We] assuredly ³⁴⁰² them and the Satans; afterwards surely (We assuredly predeterminedly vis-à-vis time and place present) them around Hell ^w kneelingly.	فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنَحْضُرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾
69. Afterwards surely assuredly ³⁴⁰³ [We] wrest of sect ^w /faction ^{w3404} which (is of) them harder on <i>Rahma'ne</i> a recalcitrance.	ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِثًّا ﴿٦٩﴾
70. Afterwards assuredly ³⁴⁰⁵ We (are) knowinger by they (are) worthier by it ^w <i>sselleyya³⁴⁰⁶</i>	ثُمَّ لَنَعْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَى بِهَا صِلِيًّا ﴿٧٠﴾
71. And <i>en</i> (not) of you ^b except <i>wa'redo</i> (incomer/arriver it ^{w3407} ; (that) [was] on your ^t Lord an imperativeness	وَأَنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى

³³⁹⁷ The word "*taqeyya*" = "تَقِيًّا" is a masculine noun meaning: he who is *guarder against Allah's displeasure* by adhering to His criteria of prescriptions and proscriptions!

³³⁹⁸ The expression: "between our hands" is an Arabic tongue expression meaning a head of us, or in front of us!

³³⁹⁹ The word "*na'seyyan*" = "نَسِيًّا" is masculine infinitive noun denoting *disremember!* with several meanings, among them: (1) "repetitive forgetter," (2) the infinitive noun of the verb *disremember!* Clearly, (1) is *inapplicable!* With respect to (2), in Arabic when the infinitive nouns are used they are to *absolutely intensify the action of their respective verbs!* Thus, in this case there is *negation of the infinitive noun of the verb*, i.e. the concept of *disremember with-regard to Allah* is *null and non-existent!* Clearly, in the case of Allah *absolutely not fit for Him to forget, small or big, in any way, form, shape or degree!* Exalted He is *far above any forgetting* associated to Him in *any sense!* However, "forget" in the sense *intendedly not to pay attention* that is correct! As Allah's ire some time is expressed by *not paying attention to whomever He ired against-* may Allah preclude us from such a condition.

³⁴⁰⁰ The word "*issttabir*" means *acquirer patience* or he who was being tested for his *patience* or *acquiring it*.

³⁴⁰¹ The particle "*whenever*" is "إِذَا" = conditional noun/particle = *whenever!*

³⁴⁰² The "لَ" in "لَنَحْشُرَنَّ" and "لَنَحْضُرَنَّ" are *juratory-* "لَ" = "القسيم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "*assuredly*".

³⁴⁰³ Ibid, only for "لَنَنْزِعَنَّ".

³⁴⁰⁴ The word "*shai'ya*" = "شِيعَةٍ" in the sense of a party whose members *mutual follow and succor each other!*

³⁴⁰⁵ See footnote 3203 only here for "لَنَعْنُ".

³⁴⁰⁶ The word "*sselleyya*" transliterated "*sselleyya*" here for lack of a properly corresponding word in English, means *broil / burn*, as if the entire body is *immersed* in the intensely heated Fire!

<p><i>maqdhbe-yya</i>³⁴⁰⁸ (it is a matter: ordained/inevitably fulfilled-/coming to pass).</p>	<p>رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾</p>
<p>72. Afterwards <i>nonajje</i> ([We] iteratively deliver) whom^r (they^z reverentially guarded not to displease Allah) and let the <i>dha'lemeena</i>³⁴⁰⁹ (injustice-doers) in it^w (set)</p>	<p>ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا ﴿٧٢﴾</p>
<p>73. And if (to be/being) recited on them Our evident <i>Aya'te</i>^w (Qur'anic statements) said who^r they^z for whom^r believed they^z: which (of) the twain parties <i>khayron</i> (choicer/superior/worthier) a residence and excellenter³⁴¹⁰ a club-fellowship³⁴¹¹.</p>	<p>وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدْبًا ﴿٧٣﴾</p>
<p>74. And how-many³⁴¹² We perished before them of generation, they (were) <i>ahsano</i> (excellenter) a and a <i>re'ayaan</i> (beautiful appearance).</p>	<p>وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا ﴿٧٤﴾</p>
<p>75. Let-say [you^s]: whoever [he] [was] in the misguidance-she^y then let extend to him <i>Ar-Rahma'no</i> an extension, until <i>edha</i> (when/whereas) saw they^z what they^z (were being) promised: either the torment^x or The Hour^w; then they^z shall know who^p he (is in) an eviler place and a</p>	<p>قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾</p>
<p>76. And augments Allah whom^r <i>ibtadaw</i> (they^z found accepted the aright-guidance), an aright-guidance and <i>ba'qeya'te</i>^w (ever endurers)³⁴¹³ the righteous^w (are) (choicer/superior/worthier) <i>enda</i> (by munificence of/by Rule of) your^t Lord a reward and <i>khayron maraddan</i> (return).</p>	<p>وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾</p>
<p>77. Have then seen you^g whom^a [he] disbelieved by <i>Aya'te</i>^w (Qur'anic statements), and said [he]: surely <i>be</i> assuredly³⁴¹⁴ given [I] a possession and</p>	<p>أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾</p>
<p>78. Has [he] overviewed the invisible or <i>ittakhatha</i>³⁴¹⁵ ([he] took and made) <i>enda</i> (by munificence of/by Rule of) <i>Ar-Rahma'ne</i> a covenant.</p>	<p>أَطْلَعَ الْغَيْبِ أَمْ آتَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾</p>
<p>79. Not-at-all³⁴¹⁶; [We] shall write what [he] says [We] extend for him of the torment an</p>	<p>كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾</p>
<p>80. And [We] inherit him what³⁴¹⁷ says [he], and <i>ya'atee</i> (obediently comes)^x (to) us individually (i.e. singly).</p>	<p>وَنَرِيئُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾</p>

³⁴⁰⁷ That is to the Hellfire! Note "comer" to it does not necessarily mean entering into it, like he who comes to water well!

³⁴⁰⁸ The word "maqdhbeyya" = "مَقْضِيًّا" is an objective noun.

³⁴⁰⁹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

³⁴¹⁰ The word "أحسن" means more all-around-beautiful=excellenter!

³⁴¹¹ The word "النادي" means the club or the fellow in societal club = "النادي أو المنتدى"

³⁴¹² The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long!"

³⁴¹³ See the Lexicon attached to this Translation for these two important words! The "baqeyat" = "الباقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones, such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.

³⁴¹⁴ The "ل" in "لأوتين" is a juratory-"ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

³⁴¹⁵ The word "اتخذ" from "إِتْخَذَ" which is "إِفْتَعَال" for "الِاتْخَاذَ" as stated in لسان العرب; therefore, "إِتْخَذَ" is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

³⁴¹⁶ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

³⁴¹⁷ And what he says is that he has possession and children! Eventually his possession and children will revert to Allah, and he, himself will come lonely to Allah! Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah! Both meanings could be valid!

81. And <i>ittakbatho</i> ³⁴¹⁸ (<i>they^z took and made</i>) of lesser than/without Allah <i>aalebatan</i> (<i>deities</i>) to be for a prestige.	وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾
82. Not at all ³⁴¹⁹ ; shall disbelieve ³⁴²⁰ they ^z by their <i>ebada'te</i> (<i>worship/ servility-to-Him</i>) and (<i>shall</i>) be they ^z on them opponents ³⁴²¹ .	كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
83. Have not seen [<i>you^s</i>] (<i>that</i>) surely We sent the over the disbelievers (<i>to</i>) incite them <i>azzan</i> ³⁴²² (<i>intense incitement</i>).	أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾
84. So let-not hasten [<i>you^s</i>] on them; verily only enumerate for them <i>addan</i> ³⁴²³ (<i>sure enumeration</i>).	فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
85. Day [<i>We</i>] throng the <i>muttaqeena</i> (<i>the reverential against Allah's displeasure</i>) to <i>Ar-Rahma'ne</i> (<i>in</i>) a delegation ³⁴²⁴ .	يَوْمَ نَخْشِرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾
86. And [<i>We</i>] drive the criminals to Hell ^w (<i>as</i>) (<i>flocked-incomers/ arrivers</i>).	وَنُسُوقَ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾
87. Not possess they ^z the intercession ^w except whom ^p <i>ittakbatha</i> (<i>[he] took and made</i>) <i>enda</i> (<i>by munificence of/ by Rule of</i>) <i>Ar-Rahma'ne</i> a covenant.	لَّا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾
88. And said they ^z : <i>ittakbatha</i> ³⁴²⁶ (<i>took and made</i>) <i>Ar-Rahma'no</i> a child.	وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾
89. <i>Laqad</i> (<i>verily, already and affirmatively</i>) came you ^c a thing ^x <i>edda</i> ³⁴²⁷ (<i>blasphemous vice beyond bounds</i>).	لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾
90. Almost the Heavens ^w fissure ^y ³⁴²⁸ from it ^x and Earth ^w cleaves/halves, and the mountains <i>baddan</i> ³⁴²⁹ (<i>in a noisy ruin</i>).	تَكَادُ السَّمَوَاتُ يَتْفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾
91. That claimed they ^z for <i>Ar-Rahma'ne</i> a child.	أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾
92. And (<i>it^x is</i>) not befitting/meet for <i>Ar-Rahma'ne</i> to <i>yattakbe-tha</i> ³⁴³⁰ (<i>[He] takes and makes</i>) a child.	وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾
93. <i>En</i> (<i>not</i>) all who ^a (<i>are</i>) in the Heavens ^w and the except <i>aa'tee^x</i> (<i>[he] obediently coming to</i>) ^x <i>Ar-Rahma'ne</i> (<i>as</i>) an <i>abdan</i> ³⁴³¹ (<i>submitter/ slave</i>).	إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا لِيِ الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

³⁴¹⁸ See footnote 3275 above regarding “اتَّخَذَ”!

³⁴¹⁹ See footnote 3276 above regarding “كَلَّا”!

³⁴²⁰ That is they shall deny!

³⁴²¹ The word “ضدًا” is a plural in the form of a singular, according to: إعراب القرآن، تصنيف محمود صافي

³⁴²² The word “أَزًّا” is in the infinitive noun meaning intensiveness of the noun!

³⁴²³ The word enumeration=“عَدًّا,” is an infinitive noun, meaning intensified! Hence, sure here is to modify “enumeration” in order to intensify it, i.e. their days are numbered!

³⁴²⁴ In “delegation” by way of demonstrating hospitality to them!

³⁴²⁵ The word “وَرْدًا” is an infinitive noun, meaning intensified! Hence, surely is to intensify “وَرْدًا” and “flocked-arrivers” to signify its nature! This is especially to contrast it with the concept of “delegation” for showing hospitality in the *Ayah* above it!

³⁴²⁶ The word “اتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَلَ” for “الِاتَّخَذَ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁴²⁷ The word “edda”= “إِذَا” means that which is excessively blasphemous and atrocious vice that it is beyond bounds!

³⁴²⁸ The word “Heavens” is a feminine gender in Arabic, so “يَتْفَطَّرْنَ” = “fissure y” feminizing the verb!

³⁴²⁹ The word “هَدًّا” means to suddenly fall in noisy ruin!

³⁴³⁰ See footnote 3286 regarding “اتَّخَذَ”!

³⁴³¹ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

94. Laqad (verily, already and affirmatively) <i>ahssa</i> ³⁴³² (comprehensively reckoned) them [He] and [He] them <i>addan</i> ³⁴³³ (absolute-count).	لَقَدْ أَحْصَيْنَهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾
95. And each (of) them, (is) <i>aa'tee</i> ([he] obediently coming to) ^x Him, The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x	وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾
96. Verily who ^r believed they ^z and worked the works ^w shall make <i>Ar-Rahma'no</i> for them (sure fondness).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾
97. So verily only We eased it ^x by your ^t tongue ³⁴³⁵ <i>tobashshara</i> ³⁴³⁶ ([you s] tell pleasant tidings) by it ^x the <i>muttaqeena</i> (reverential guarders against Allah's displeasure) and warn [you s] by it ^x a people <i>luddan</i> (most-vis-à-vis the right).	فَإِنَّمَا يَسِّرْنَاهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ﴿٩٧﴾
98. And how-many ³⁴³⁷ We perished before them of generation; do [you s] sense of them of an <i>abaden</i> lone/any-one) or hear [you s] for them a <i>rekeza</i> faint sound).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

³⁴³² The word “أَحْصَى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

³⁴³³ The word “عَدًّا” is an *infinitive noun*, meaning *intensified*! So, *absolute* here is to *modify* “count” in order to *intensify* it!

³⁴³⁴ The word “وَدًّا” is an *infinitive noun*, meaning *intensified*! Hence, *sure* here is to *modify* “fondness” in order to *intensify* it, but especially that it is directly from *Ar-Rahman*, so it is *definitely* so!

³⁴³⁵ This addressing the Prophet (SAWS), who is purely Arab! See the *Lexicon* attached to this *Translation* for the *meaning* and *implications* of this concept of “your tongue,” or more explicitly as in (S46: 12)!

³⁴³⁶ See the *Lexicon* attached to this *Translation* for *bashshara*/*youbashsharo*/*mubasher* = يُبَشِّرُ/مُبَشِّرٌ/بَشِيرٌ

³⁴³⁷ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long!”